PASTORAL LIFE

A PUBLICATION FOR PRIESTS

IN THIS ISSUE

ARE THE MOVIES FACING A MORAL CRISIS? — *By Rev. Paul Hayes* 9

FATHER ON THE LINE — *By Rev. Urban Wagner, O.F.M. Conv., J.C.D.* 15

THE THEOLOGY OF WORK — *By Rev. Ferdinand C. Falque* 23

THE PRIEST AND STUDY CLUBS — *By Rev. Edward Garesche, S.J.* 27

PRIESTLY HEROISM — *By Rev. Nicola Fusco* 33

QUID IN CASU? — *By Rev. William F. Allen, D.C.L.* 35

PASTORAL REFLECTIONS — *By Rev. T. C. Siekmann* 40

BOOK REVIEW SELECTIONS 42

May-June, 1954

IT SERVES ITS PURPOSE BEST

"Cardinal" INCENSE

Digne Adimplere Finem

GUARANTEE

If Not More Than Pleased
Return Shipment For Full Refund

1 lb. Cannister Blend "3" (Fine)	$5.85
1 lb. Cannister Blend "2" (Medium)	4.75
1 lb. Cannister Blend "1" (Coarse)	3.65

10% Discount In Any 10 Cannister Lot
SHIPPED PREPAID BY US

A. J. MOSACK & SONS

ECCLESIASTICAL MERCHANDISE

GAGETOWN, MICHIGAN

We Are The Originators Of The

"FAIR SHARE" PLAN *

The Most Successful Plan Of Fund-Raising

FUND-RAISING CAMPAIGNS COMPLETED IN APRIL, 1954

	Goal	Obtained
Sacred Heart Cathedral Gallup, New Mexico	$200,000	$270,000
St. Walter's Church Chicago, Illinois	$175,000	$195,000

FINAL RESULTS OF CAMPAIGNS COMPLETED IN FEBRUARY, 1954

The Incarnate Word Academy Corpus Christi, Texas	$300,000	$316,000
St. Joseph's Parish Wenatchie, Washington	$200,000	$216,000
Christ The King Parish Richland, Washington	$300,000	$401,000

Consultation Without Obligation

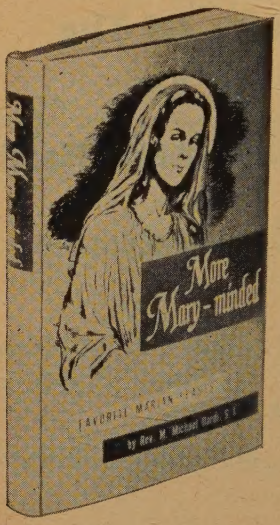
Thomas Richard Finn & Associates

FUND - RAISING COUNSEL

15 West Tenth Street **Kansas City 6, Missouri**

* *Exclusive owners of "Fair Share" Plan* —REGISTERED

For the MARIAN YEAR



More Mary-Minded

By Michael M. Ilardi, S.J.

A new book with a new approach to Mariology. Some twenty-one feast-days of the Blessed Virgin are explained with helpful hints for applying her virtues to our own lives. Richly illustrated with stories.

176 pages $2.00

Listening TO MOTHER

By Joseph V. Duenser, C.PP.S.

A wonderful tribute to the Mother of God, the greatest woman who ever lived. The dignity of woman and particularly of motherhood, is discussed with commentary on the role each woman plays in her home.

176 pages $2.00

All books advertised or listed in PASTORAL LIFE can be had at 20% discount from ST. PAUL BOOK CENTER, 2187 Victory Blvd., Staten Island 14, N.Y.

New Titles

The Legacy of Luther

By ERNST WALTER ZEEDEN

An important and scholarly work in which the author traces the many divergent trends in the development of Lutheranism. Using many original Protestant sources he provides a realistic and authentic view on certain aspects of European thought and mood during three centuries of Lutheranism. $3.50

The Path to the Heights

By RAOUL PLUS, S.J.

In this, his eleventh book on the spiritual life, Father Plus vividly compares life on earth to the rigors of mountain climbing, and forcefully shows that Christ Himself is the one mountain that dominates all history and that should continually draw us on through life. $2.75

Handbook to the Life and Times of St. Teresa and St. John of the Cross

By E. ALLISON PEERS

An indispensable volume for all those seriously interested in the history of the Carmelite Reform and of the events, personages and places closely connected with the writings of St. Teresa and St. John of the Cross. $3.50

Everyman at His Prie-Dieu

By ROBERT NASH, S.J.

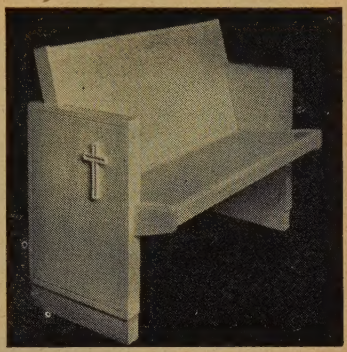
Forty-three meditations arranged according to the Ignatian method and intended to aid Catholic laymen to pray. The meditations are easily adaptable, where necessary, to suit the requirements of priests and religious. $3.75

Wherever good books are sold

THE NEWMAN PRESS

Westminster Maryland

Craftsmanship In Wood



"Pews by CATHEDRAL CRAFTSMEN are made in continuous lengths without obstructive center divisions thus creating usable space over entire length of pew. Pew body is factory assembled into continuous units without loose joints at seat and back or length junctions.

For information regarding pews and other church furnishings write to:

CATHEDRAL CRAFTSMEN

P. O. Box 286, Dept. E

Waukesha, Wisconsin

SHATTER THE LUTHER MYTH

Martin Luther himself shatters the Luther myth once and for all in rare out-of-print book. Devastating quotations from Luther's own writings taken from authentic sources in British Museum provide effective answer to Luther film. (Imported from England) MARTIN LUTHER, HITLER'S SPIRITUAL ANCESTOR, by Dr. Peter F. Wiener. Supply limited. $2 copy postpaid while they last. Order now from

EDWARD L. CARL

Box 191, University P. O.

Coral Gables, Florida

F. X. Ronsin, S.J.
translated by
Sister Eugenia Regan S.P.
To Govern is to Love
Addressed to Superiors of Religious Communities of Women

Indispensable for Superiors

To Govern Is To Love

By REV. FRANCIS X. RONSIN, S.J.

TRANSLATED BY SISTER EUGENIA, S.P.

The success of the French, Italian and Spanish editions of this book has been spectacular. At last, Superioresses of the English speaking world have a scholarly work to help them in their vexing problems and situations throughout their Superiorship. Father Ronsin has brought into focus many of these problems, and his solutions are in accord with the instructions and directives sent by the Holy Father to the numerous local, national and international congresses of religious held during the past five years.

With consummate insight born of years of spiritual direction, the Author is firm on the essentials, but charitable and understanding in meeting special situations. Superiors, untried as well as veteran in service, will find consolation, precise counseling and enlightenment throughout.

This book is modern, and thoroughly orthodox in treating of the understanding of temperaments, the intellectual and spiritual development of subjects, the adaptations to modern life, and the utilizing of scientific, psychological and medical resources. Flashes of subtle humor light its pages, but its tone never descends from a high spiritual level. "And while it concerns itself primarily with the government of religious women, its basic principles apply to all, apart from sex. Indeed, the editorial board of **Civilta' Cattolica** has endorsed this sentiment, contending that with minor changes it could be addressed to all superiors." **(America)**

290 pages **$3.00**

It is not too early to place your Order for-

The 1955 Church Art Calendar

13 full color pages
Size 9¾ x 16

The Church Art Calendar encourages an open profession of the Faith. It fulfills the need of daily guidance in the Catholic home by clearly stating all religious obligations. Completely accurate and authentic, it is officially approved, as indicated by the Imprimatur. Through 13 beautiful full-color paintings by world-famed artists, the Church Calendar radiates the great inspiration and assurance of Catholicism. The Calendar makes an ideal Christmas gift... treasured by all Catholics.

QUANTITY PRICES TO CHURCHES

100 @ 25c	$25.00	300 @ 23c	$69.00
200 @ 24c	48.00	500 @ 21c	105.00

Foreign language editions in Polish, Italian, French and Spanish

Please order from

SOCIETY OF ST. PAUL

2187 Victory Blvd. Staten Island 14, N.Y.

Three Keys To HAPPINESS

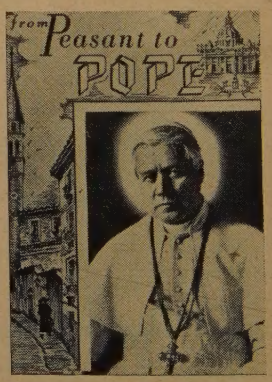
By the Reverend Fathers Edward and Paul Hayes

The well known team of priest-brothers present in THREE KEYS TO HAPPINESS the fundamental teachings of the Church in popular language, suitable for the busy priest as well as for the ordinary man on the street. The subject matter is arranged so that it may be used as a companion volume to the Revised Baltimore Catechism.

310 pages $2.50

From Peasant To Pope

By Rev. Joseph F. X. Cevetello



With the canonization of Blessed Pius X scheduled for the month of May, this little book is most timely. All the more so that it gives an overall, comprehensive picture of the saintly Pope of the Eucharist. Not only is his life told but his incomparable achievements also are given due prominence and relief. A fine little book deserving of the widest distribution. **S.S.S.**

74 pages 35c

All books advertised in PASTORAL LIFE can be had at 20% discount from ST. PAUL BOOK CENTER, 2187 Victory Blvd. Staten Island 14, N.Y.

RECENT PASTORAL WORKS

THE ACTS & TIMES OF ST. PIUS X.

A unique short biography of the saintly Pope with documentary illustrations and 120 photographs, reproduced in Rome. **$1.00**

THE ENCYCLICALS OF A CENTURY

The eight most famous Encyclical letters of the three popes: Leo XIII, Pius XI, and Pius XII, gathered in one handsome volume. **$3.00**

PRIESTLY MINISTRATIONS TO THE DYING

By Rev. Michael D. Forest, M. S. C.

This handy, well-printed booklet of 64 pages will be treasured by every priest and kept near for ready reference. **$0.50**

INSTRUCTIO PRO CONFESSARIIS

By the Rt. Rev. Msgr. Kiefer

An informative manual for confessors in dealing with problems in re onanismo. Highly regarded and used in Europe. **$1.00**

OCCASIONAL TALKS

By Father Arthur Tonne

60 Talks on parochial subjects. Each talk begins with a story and and lasts about eight minutes. **$2.00**

FORTY HOUR TALKS

By Father Arthur Tonne, O.F.M.

Twenty practical, original talks on the Holy Eucharist. Each talk begins with a story and lasts from 8 to 12 minutes. **$1.00**

AUNT MINNIE, THE PASTOR'S HOUSEKEEPER

By Auleen D. Eberhardt

The rollicking experiences of a typical pastor and his more typical housekeeper. Highly recommended for all. **$1.75**

All books advertised or listed in PASTORAL LIFE can be had at 20% discount from ST. PAUL BOOK CENTER, 2187 Victory Blvd., Staten Island 14, N.Y.

The Society of St. Paul

HISTORY: The Society of St. Paul, founded in Italy on August 20, 1914, by Father James Alberione, is a Religious Congregation of priests and Brothers, approved by the Holy See. Its rapid growth was and still is phenomenal. Today it counts houses in Italy, France, Great Britain, Ireland, Spain, Switzerland, Venezuela, Portugal, Mexico, Columbia, Chile, Argentina, Brazil, Cuba, Japan, China, India, Australia and the Philippine Islands. There are three houses in the United States. From these foundations millions of pieces of Catholic literature have been published in every language. Film divisions, which include film rental libraries and motion picture production have also been organized. Japan's largest broadcasting system is operated by the Fathers and Brothers of St. Paul. The latter are called to a lofty vocation, cooperating with the Fathers in their apostolic endeavors. They are not employed in domestic duties; but handle all technical positions directly connected with the work of the Society.

PURPOSE: The primary aim of the Society is the sanctification of its members through the practice of common life and the three religious vows. Its special aim is to labor for the glory of God and the salvation of souls by spreading Divine Truth through the apostolate of the Press and the other modern means of communication: Radio, Motion Picture and Television.

QUALIFICATIONS: The following qualifications apply both to the Priesthood and Brotherhood: 1. Good moral character; 2. Satisfactory school work and average talent; 3. Good health; 4. Desire to serve God in the religious life and to exercise the Society's special Apostolate.

WHERE TO APPLY: High School Students apply to: **Queen of Apostles Seminary, Derby, New York.**

College Students apply to: **St. Paul Monastery, Canfield, Ohio.**

Candidates for the Brotherhood apply to: **Society of St. Paul, 2187 Victory Boulevard, Staten Island 14, New York.**

An attractive brochure on the Society will be sent upon request

• PASTORAL LIFE •

VOL. II, No. 3 May - June, 1954

Are The Motion Pictures Facing A Moral Crisis?

Rev. Paul Hayes

THE place was the main ballroom of the Waldorf Astoria Hotel. Fifteen hundred Catholic men and women of the motion picture industry had, a short time before, received Communion in Saint Patrick's Cathedral and were now attending their fourth annual Communion breakfast. At the head of the table was an impressive array of Hollywood stars. The speaker at the breakfast, and representative of His Eminence Francis Cardinal Spellman, was the Most Reverend James H. Griffiths, S.T.D., Chancellor of the Military Ordinariate and Auxiliary to the Military Vicar. Bishop Griffiths had spoken of the moral obligations of those in the industry. Then he spoke the following significant words: *"Never before was the Legion of Decency so urgently necessary for our moral survival!"*

Recently several important developments have come about in the field of motion pictures, having a profound significance for those engaged in preserving standards of morality and decency.

1 – There have been attempts from several sources to "modernize" the Production code of Hollywood. This Code was originally drawn up by a Catholic layman, Martin Quigley and Father Daniel A. Lord, and has for a quarter of a century been a moral bastion of

Father Hayes is Assistant Executive Secretary of the National Legion of Decency. With his brother Edward he has produced three motion pictures which are distributed nationally. He is also the co-author of two books: *Three Keys to Happiness* and *Love For A Lifetime.*

strength in the motion picture industry of the country. In the words of its author, Mr. Quigley: "The Ten Commandments were the ruling guide in the preparation of the Code." Modern pressure to change this Code because we have "matured," could portend a tendency in the wrong direction morally.

2 — In October, 1950, the Supreme Court of the United States divorced motion picture production from theatrical exhibition. Formerly, a large number of theatres were under the corporate control of producing companies committed to the Code and hence at least indirectly bound to it. At present there is no such check on theatres which may obtain pictures from producers not subscribing to the Code. Thus an important moral restraint has been lost.

3 — The film "The Miracle" was banned in New York as "sacrilegeous"; the Supreme Court reversed this decision, saying that a picture may not be banned for this reason.

4 — The film "La Ronde" was banned in New York as "immoral." The Supreme Court reversed this decision, implying that the word "immoral" is too vague a term on which to ban a film.

5 — The movie "M" was banned in Ohio on the grounds that it incited to crime. The Supreme Court reversed this decision for a similar reason.

6 — In the "M" and "La Ronde" cases, two Supreme Court justices (Black and Douglas) expressed the opinion that all prior censorship of motion pictures in unconstitutional.

7 — The untiring efforts of many to exhibit as widely as possible "The French Line" and "The Moon Is Blue," which were both condemned by the Legion of Decency, is an indication of how the wind is blowing.

8 — The Legion of Decency and its work have been explicitly attacked on more than one occasion recently in radio and television programs.

Vol. II, No. 3 **PASTORAL LIFE** **May-June, 1954**

- PASTORAL LIFE is owned, edited and published by-monthly, with ecclesiastical approval, by the SOCIETY OF ST. PAUL, 2187 Victory Blvd., Staten Island 14, N.Y., as a pastoral aid for priests. — Telephone: GIbraltar 2-0047. — Entered as second-class matter at the Post Office of Staten Island, March 25, 1953, under the act of March 3, 1879. — Copyrighted, 1953, by the Society of St. Paul in the State of New York. — Member of the CPA.
- SUBSCRIPTION PRICE: $1.50 yearly; 2 years $2.50; 4 years $5.00; Canada & Foreign $2.00
- ADVERTISING: Angela Crawley, 28 E. Jackson Blvd., Chicago, Ill., national representative.
- EDITORIAL CORRESPONDENCE: Manuscripts, remittances, changes of address and all other communications must be addressed to: *The Editor, PASTORAL LIFE,* 2187 *Victory Blvd., Staten Island* 14, *N. Y.*

In light of all these factors, is it any wonder that we say that the Legion of Decency is in one of the most important eras of its history?

Legion Founded

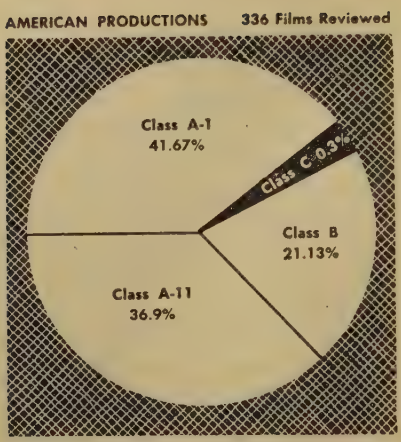
Back in October, 1933, Archbishop Amleto Giovanni Cicognani, Apostolic Delegate in the U.S.A., realizing the need for a decisive step, issued a call to action. The following month the Bishops of the United States at their annual meeting appointed an Episcopal Committee on Motion Pictures and by April, 1934, the Legion of Decency was in operation. By 1936 Pope Pius XI had observed the success of the campaign and spoke these words of tribute: "We express our gratitude to the hierarchy in the United States of America, to the faithful who cooperated with them, for the important results already achieved under their direction and guidance, by the Legion of Decency."

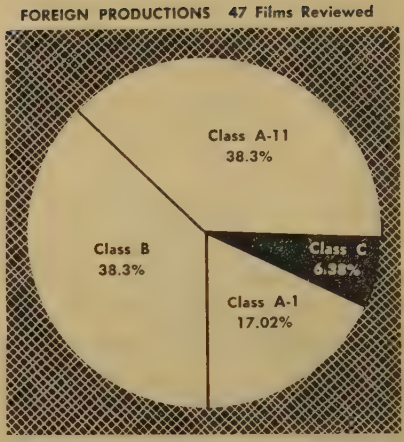
How The Legion Operates

The Legion is composed of a Committee of five bishops, one of whom serves as Chairman. No one of these serves successively for more than five years. The executive office is located in New York City which is the world center of distribution for the movie companies. The staff is composed of an executive secretary, an assistant executive secretary (both priests) and the chairman of the motion pictures reviewers. There is a staff of lay people connected with the office. The reviewers consist of fifty members of the International Federation of Catholic Alumnae who give their time on a non-salary basis. They are graduates of Catholic high schools and colleges and are trained in the moral evaluation of motion pictures. There is also associated with the Legion a board of consultors, a group of men, clerical and lay, who may be called into action on "problem pictures" or difficult situations. Finally, in most dioceses a local director is appointed by the bishop.

The work of the Legion is confined exclusively to the field of motion pictures and in this field deals with their moral aspect. An average of well over four hundred pictures per year are reviewed and classified by the Legion. A group of reviewers (from five or six to fifteen or twenty) plus two or more priests are involved in the process of classification.

Perhaps a look at some recent statistics will help to indicate the task of the Legion and the state of movies today. Statistics alone cannot tell the moral status and trends of motion pictures. The amount and type of objectionable material of a film in a "objectionable in part" or "condemned" category must be considered. Quality as well as quantity is important. However, the following charts covering





domestic and foreign films for a one year period might be enlightening:

In a word, about 38% of all films reviewed last year were approved for all without reservations. The rest constituted various stages from adult material to completely condemned.

Talis Pastor Qualis Grex

The realization of the ideals of the Legion of Decency will be in direct proportion to the cooperation and support of our thirty million people. The one element that can go further than anything else to vitiate the endeavors of the Legion is the indifference of Catholics to the pledge they take each year.

The tone of a parish is set by the priests of the parish. We may at times fondly wish for a more zealous and active Catholic laity. But Catholics in the United States have for the most part a commendable inclination to back up their priests in the ideals and programs they propose.

In the field of motion pictures, Pope Pius XI expressed his gratification at the cooperation of the laity of the United States with the hierarchy, through the Legion of Decency: "Few problems of these latter times have so closely united the bishops and the people as the one resolved by the cooperation in this holy crusade." If this spirit of cooperation in so important a venture is to thrive and bear abundant fruit, rather than weaken with the passage of time, it is the parish priests who must lead the way.

"A chain is as strong as its weakest link." The Legion of Decency depends for its effectiveness upon the chain of priests from Hollywood to New York.

Talis pastor qualis grex. The en-

thusiasm and zeal of our people for this cause will be sparked and inflamed or allowed to dwindle into dying embers by the priests of the United States.

What You Can Do

1 — On the occasion when the Legion of Decency pledge is taken once a year, much can be accomplished if something more is done than merely reading the pledge. This is an excellent occasion to emphasize the need of Catholic Action right on your parishioners' doorstep.

2 — This field concerns youth very much and moreover, an effective way of reaching and activating adults is through their children. The parochial school can be a strong ally in furthering decency in movies.

3 — Movie advertisments in the newspapers have for a long time past left (to say the least) much to be desired. And recently there are indications that the bars are being lowered further. Check on your local newspaper. When a "B" or "C" picture is advertised or if there is an objectionable ad for a movie, voice objection.

4 — See that the classification of movies by the Legion is made available for the parishioners. The lists are in Catholic papers but that source does not by any means reach the majority of your parish. Put a list in the rear of the Church and occasionally call attention to it from the pulpit.

5 — Why not make the Legion of Decency a project for your parish societies — Holy Name, Rosary, CYO, Legion of Mary; etc.

6 — Enlist the aid of sincere non-Catholic individuals and organizations.

7 — If a local theatre manager shows an objectionable picture, visit himself yourself or have a delegation of men and women see him and voice a protest.

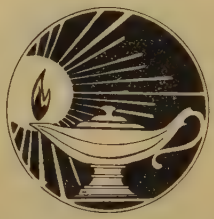
8 — Encourage and support good pictures and urge your parishioners to do so. Catholic lawyers, and doctors guilds, Knights of Columbus Councils, Catholic Daughters groups, parish societies, with your encouragement and guidance might write to a producer or to the local theater manager when a particulary good production appears. At times our Catholic people are prompt to condemn a movie showing locally; we should be just as prompt to encourage the good as to discourage the bad.

9 — Give the effort a memento in your Masses and encourage your people not only to work but to remember in their prayers this most important cause.

Pope Pius XI was deeply concerned with the state of motion pictures and issued this reminder to the world: "Everyone knows

what damage is done to the soul by bad motion pictures. They are occasions of sin; they seduce young people along the ways of evil by glorifying the passions; they show life under a false light; they cloud ideals; they destroy pure love, respect for marriage and affection for the family." Just as truly as when those words were issued, movies are still capable of accomplishing those evils and many today are doing just that.

Through the years the Legion of Decency has faced many a difficult task. But there are now clear-cut indications — some quite apparent to the casual observer and some fomenting below the surface — that the Legion of Decency is facing at the present time one of the most important periods in its history.



"UNLESS THEY BE SENT...."

St. Gregory of Nazianzus describes the spiritual perfection required before ordination to the priesthood in these words:

"I, then, knowing these things, and that no one is worthy of the great God, and of the sacrifice, and of the High Priest who has not first offered himself to God a living and holy sacrifice, and shown forth the reasonable and acceptable service, and offered to God the sacrifice of praise, and a contrite heart, which is the only sacrifice demanded of us by the Giver of all things, how should I (without these things) dare to offer to Him the outward antitype of these great mysteries; or how put on the name and habit of a priest before (my) hands be consecrated by holy works; before my eyes are accustomed healthily to behold the creature, and to worship the Creator alone; . . . before my feet be planted upon the rock, perfect as the heart's, and all my ways be directed according to God, neither deviating in any degree nor at all (from Him); before every member become a weapon of justice, all dead works being cast off, swallowed up of life and giving place to the Spirit . . .

"This too, I know, that under the law it was ordained that no priest blemished in the body, or while separated from the sacrifices, could offer the perfect oblations, but the perfect only—a symbol, as I judge, of the perfection of the soul."

Father On The Line

Rev. Urban Wagner, o.f.m. conv., j.c.d.

IT had been a long, hot afternoon in the confessional and all the priests were looking forward to the quiet and peace of the supper hour. They were all smiles and joking together as the housekeeper rang the bell, summoning them to the special meal that she always fixed for "her priests" on the Thursdays before First Friday.

It seemed though that they had barely said grace when the quiet was shattered by the ringing of the phone. The housekeeper was coming into the dining room with a platter of sizzling steaks, so the youngest assistant arose. "You just let it ring," the housekeeper remarked. "It's been ringing like crazy all afternoon. So let them wait. You sit down and eat while the food is still hot."

"Don't worry about me," the assistant called back over his shoulder. "Someone just wants to know when Mass will be said tomorrow. I'll get rid of him in a hurry."

All the way down the hall he kept thinking how inconsiderate people were to disturb a man right at meal time and after a hard day's work at that. By the time he got to the phone he was quite upset about the injustice of it all. So he picked up the receiver and snapped out the words: "Masses, tomorrow, are at five-thirty, seven and eight-thirty."

Ordinarily, when he had done it before, he had heard a startled gasp and a quick "Thank you" as the person had his question answered before it was even asked. But not this time. There was just an ominous silence. Then, "I am not interested in the time of your Masses, Father. This is the Bishop and I would like to talk to the pastor. But before you call him, Fa-

---

Father Wagner's cogent and practical articles have appeared in many national magazines. Presently he is teaching Canon Law and related subjects at Assumption Seminary in Chaska, Minn.

ther, will you please make a note to call at the Chancery Office tomorrow at eleven o'clock. I'd like to have a talk with you."

The young priest's face was very red when he came back into the dining room. He was also very silent, certainly not his usual boisterous self, despite the best efforts of the rest of the priests to cheer him up.

The next day when he returned from the Chancery Office his only comment on the subject of his interview with the bishop was, "It wasn't too bad", with special emphasis on the "bad." But from that time on the parishioners have noted and commented on his perfect telephone manners and how they enjoy talking with him over the phone.

A Blessing and Bane

The telephone can be considered as a great blessing. A man, who has had an accident, knows that a priest is no farther away than the nearest phone. We, who take such things as sick-calls almost as a matter of course, can hardly realize what a great comfort it is to those who are sick, as well as to their families, to be sure that they have only to call a priest and he will be with them in a matter of minutes.

Yet, despite all its good points, the phone can be the bane of a priest's life. It is often a confounded nuisance. It distracts him when he is trying to write his sermon or instruct his convert; it annoys him while he is spending a social hour with his friends; its useless ringing keeps him from getting his rest at night and deprives him of a nap in the afternoon.

The vast majority of priests consider it a real vacation to be able to get away from the phone for even a few hours. One priest was so annoyed and irked by the ringing of his phone that he left his rectory completely and went to a hotel whenever it was time for him to balance his books or make out his annual report.

Unfortunately most priests aren't able to do that. For the vast majority, therefore, it is simply a matter of accepting the fact that the telephone, just like television and taxes, is here to stay. It is a necessary part of every parish — as important as the automobile — and the priest must learn to accept it and to live with it as graciously as possible.

It can never be repeated too often nor learned too well that the rectory is a place for business — God's business. The way this business is conducted will either draw souls to him or else drive them away. Isn't it a question, then, of making the right initial impression on the person who comes to or who phones the rectory?

Yet, what kind of impression is made by the priest who answers the phone directly (or at the behest of his fellow-priest or house-

keeper) with a "yeah?" or a gruff, "Who's calling"? Oftimes the call is taking the priest away from other work and his mind is only half focused on the new business at hand. He is anxious to get back to his original work and wants to handle the phone call as expeditiously as possible. But to the listener, who can't read the priest's mind or guess that he was occupied elsewhere with serious business, his only conclusion is that Father is unconcerned about him or is just being rude. In any event, the impression left upon the caller is bad. That, in itself, lessens the priest's chance to help that soul spiritually.

An Instrument of Ministry

Occasions, when the priest must deal with people over the phone, arise constantly in practically every rectory. Glance back over any day and it is easy to see that telephone conversations account for a good share of the day's business. That means that a lot of people were influenced by the way the priest spoke to them rather than by the way he acted. His voice alone made them have more or less respect for the priesthood. Ultimately, as God's representative, his voice either helped or hindered them to know God better or to become better friends with Him.

Many times, for instance, funeral arrangements are made over the phone, and too often you'll find that the priest regards such a conversation as just another chore. He collects all the data regarding birth, death, next of kin, and last reception of the Sacraments almost automatically. Arrangements are often made for the rosary and for the time of the funeral mass in a most perfunctory manner. How often do you find a priest who before all else will express his sympathy to the bereaved family? Or who promises to pray for the soul of the departed? Such an expression of Christian charity would come naturally to his lips if he were talking face to face with his listener. Why, then, is it less of an act of charity to say those words over the phone and to postpone for a few moments the cold formality of making the funeral arrangements?

It sometimes happens too that the priest will no more than hang up the receiver than he will receive an entirely different kind of call. Possibly it will be some fond mother calling to make an appointment for a baptism.

St. Paul tells us that we must be all things to all men, so this is certainly a time for a word of congratulation. In the life of a parish priest one baptism may be no different than a hundred others, but since he is a pastor of souls, he must have a keen interest in every member of his flock. And that reason alone will make him try to reflect the joy of the mother. At such a time cold formality is

entirely out of place. The birth of a child is a time for joy and the priest may not dampen the happiness of one who has cooperated with God in bringing another human being into the world. Therefore let not a birth nor a death become a meaningless phase of activity in a busy day. That attitude will certainly make him obnoxious to the members of the parish.

The Ruler of the Priest

The phone is also in a sense, the ruler of the priest. With the telephone at his elbow, the ordinary priest has need of an appointment book. Prospective converts often like to lessen the shock of first calling the priest on the phone to make the necessary arrangements. Salesmen, too, will call to ask for an appointment; the president of the young Ladies Sodality phones to ask for the use of the school hall for some social event. And so on throughout the day and night.

Each individual has to be treated in a different way. Unless the priest will change his mental attitude with each situation, he will lose some of his effectiveness as a leader of his people. The intellectual and emotional difference between callers must be recognized and by applying psychology he will try to use that difference as a means of bringing about a closer relationship and a friendlier attitude between himself and his people. This, in turn, makes it possible for him to be more effective in his efforts to bring them to God.

One priest however, who grew tired of having his rectory turned into an information center, adopted an entirely different attitude. On one particular occasion he answered the phone and was asked whether St. Matthew was one of the Apostles or not. Before answering he found out the life history of the one asking the question: her parish, where she was born, schooling she had and the like. After he had received all this information he told her: "If you went to a Catholic High School like you said, you should know the answer to your question." With that, he hung up the receiver and all the rest of the day he told everyone how he had put the woman in her place.

We don't have to consider this from the viewpoint of the woman who was probably hurt and possibly shocked at the priest's way of acting. All we have to do is to consider God's side. In His eyes who do you think was stupid? The priest who unnecessarily and uncharitably belittled her for asking a sensible question or the woman who had to bear the heavy-handed authority of the priest? One doesn't have to be a St. Thomas to figure that one out.

Nor is it too difficult to pigeonhole the man who has only one way of dealing with a request via telephone and that is to give a flat

refusal. He justifies the practice by saying that if the request was important enough the person would have come around to see him personally. Yet this same shepherd of souls will get on the phone and plead with the parishioners to spend their mornings running errands or do the countless, unnecessary favors for him. It would serve him right if his people would be uncooperative with him as he is with them. Only the parishioners often have a better developed sense of charity than he has and most of them just can't be vindictive to or hold a grudge against a priest.

It is fortunate for most priests that the laity is so long-suffering. Must clerics have little patience, if any, as they go about their daily routine. The things that upset them most, too, are usually trivial, unimportant matters. Like the priest who makes a call and before the phone on the other end rings twice expects to receive an answer. If the answer is delayed, he gets upset as though the extra few seconds were all important. He will walk up and down, or drum on the table, or complain how hard it is for him to get his work done when he never gets any cooperation.

Yet, when his own phone rings the Reverend Father ordinarily is in no rush to find out who is calling him. If he is occupied at his desk, the phone which is at his elbow may ring three, four or more times before he answers it. And if it happens that he is in another part of the house when the phone rings, few there are who will immediately stop what they are doing and rush to the phone. That attitude is probably reserved for the saints. Nevertheless, since the phone is a necessary part of our everyday life, it should be used according to accepted rules of good conduct.

Telephone Etiquette

So there is seldom any need to slam the receiver back on the hook. The telephone book recommends that the receiver be replaced gently to avoid hurting the other person's ear. Sometimes the receiver is replaced with a desire to denote anger or displeasure or surliness or some other pent-up emotion. Or the priest may just be careless or unaware at the time that his action is inadvertent and extremely unpleasant to another. Whatever the reason may be, it is impossible to justify the action of one who deliberately offends another. And if the priest offends through carelessness, it still remains an unpleasant, uncharitable act and he should try to overcome the habit as soon as he discovers how offensive his act is.

Some clergymen, too, are very abrupt in their speech over the phone. When talking with them face to face they very seldom overlook the niceties of conversation that make social contacts pleasant. They make frequent use of the

word "please" or "will you" and when a favor is granted or a service performed they are quick to show their appreciation with a "thank you." When talking with one whom he can't see, however, this same priest becomes almost a different person. His conversation is punctuated with "Do this" or "Do that." If displeased his tone becomes positively acidic and his tongue drips sarcasm. He seems to be unconscious of the other person's feelings and he often uses the weight of his priestly office to beat down opposition and to gain his point.

Truly, such has reached the point where he must examine his conscience to see whether he gives scandal by his speech and actions. The party on the other line is often shocked and scandalized even though the priest can't see the face of the other person with its look of anger, of hurt or utter disbelief that a minister of Christ could use such language. If scandal is given distance doesn't make it less a sin.

A priest of an utterly different type however is the one who is always kind and courteous over the phone. He never raises his voice. When he is displeased, he has trained himself not to show his displeasure. Around the rectory he may be a bear, but to the laity he is the soul of fatherliness.

This particular type tolerates a helper only because he is a necessary evil wished upon him by the bishop and the need of the parish. But he doesn't want his parishioners to become attached to the assistant or to ask for him on the phone. So, whenever the assistant is expecting a call, he has to be the first one to answer the ring. If he doesn't he knows that he will not be told he is wanted. If he is out of the rectory when the call comes and a number is left for him to call, he will seldom receive the message.

When a situation like this exists, there is little that can be done to change it, so it must be endured as well as possible.

So too, when a priest lives in a house where messages aren't delivered because someone "Forgot," he will either have to arrange for calls to be made at specified times when he will be at home or else he will have to make his arrangements by letter.

When the priest is trying to conduct parish business or help some individual soul, he may grow tired of such an arrangement and eventually conclude that he is wasting his time since his efforts seem to be thwarted at every turn. Such a conclusion is a natural one. Only it ignores entirely the idea of grace. The priest is only the instrument that God uses. As long as he does his work as well as he can, God will not let any soul be deprived of the help that He wants that particular soul to have. Perhaps one priest plants and waters the seed, while another will har-

vest the fruit. No matter. In any event, it is God Who gives the increase. And that is all that matters.

Uses and Abuses

Finally, mention must be made of those priests, unfortunately not a few, who will allow themselves to be so exasperated when the phone rings during a meal or at times when they are otherwise occupied, that they will deliberately remove the receiver from the hook and thus make the phone inactive, inoperative.

If phones were installed in rectories only for the convenience of the priest, such a procedure would be permissible. Actually the phone is there, as much for the convenience of the parishioners, as it is for the priest. So, when the priest deliberately takes the phone out of use he deprives them of a chance to call him in an emergency.

Certainly the use of the phone is often abused. It is definitely sure that many people will call the priest during his lunch or dinner hour because they believe it is the easiest time to catch him at home. But isn't it better to put up with such inconvenience rather than to miss a truly important call? One priest who made a practice of deactivating the phone during every meal, missed on two successive evenings, an emergency call to the hospital and a call from a dying parishioner. Despite these cases, he still takes the receiver off the hook when he sits down to eat. He claims that he has a right to have quiet and relaxation at least during his meals.

In such rectories you may find that the receiver is still off the hook three or four hours later because no one remembers to replace it after the meal is over. There is no way of checking on the number of calls that were never completed because of that negligence. There is no way of counting the amount of good that was not accomplished. Nor is there any way of judging how much time in Purgatory God is going to charge for that little bit of peace and quiet during the meal time. He may be quite severe because it is hard to imagine Christ weighing a spiritual good against even a piece of steak, rare as it is in some rectories.

The telephone is certainly a marvelous invention. It can bring the priest into closer contact with his charges. With it, the priest, with God's help can accomplish a tremendous amount of good. On the other hand, if used improperly or carelessly it may do an equal amount of harm and perhaps drive a soul away from the Church and from God.

Whether it is used for good or for evil doesn't depend on the phone. It is indifferent to the use to which it is put. To use it well or ill lies within the power of the user, of you, the priest.

On Sacred Music

Sacred music, being a complementary part of the solemn liturgy, participates in the general scope of the liturgy, which is the glory of God and the sanctification and edification of the faithful. It contributes to the decorum and the splendor of the ecclesiastical ceremonies, and since its principal office is to clothe with suitable melody the liturgical text proposed for the understanding of the faithful, its proper aim is to add greater efficacy to the text, in order that through it the faithful may be more easily moved to devotion and better disposed for the reception of the fruits of grace belonging to the celebration of the most holy mysteries.

Sacred music should consequently possess, in the highest degree, the qualities proper to the liturgy, and in particular **sanctity** and **goodness of form,** which will spontaneously produce the quality of **universality.**

It must be holy, and must, therefore, exclude all profanity not only in itself, but in the manner in which it is presented by those who execute it.

It must be true art, for otherwise it will be impossible for it to exercise on the minds of those who listen to it that efficacy which the Church aims at obtaining in admitting into her liturgy the art of musical sounds.

But it must, at the same time, be universal in the sense that while every nation is permitted to admit into its ecclesiastical compositions those special forms which may be said to constitute its native music, still these forms must be subordinated in such a manner to the general characteristics of sacred music that no one of any nation may receive an impression other than good on hearing them.

St. Pius X.

The Theology of Work

Rev. Ferdinand C. Falque

THE solutions of the ills of modern society are all theological. Mankind has factual limitations which have to be taken into account before any progress can be made toward the alleviation of social ills which are now threatening to engulf civilization and rush us back to primitive states of brutal terror. Theology has always had a label for the disorder in human nature and its valid moral and social doctrines are nothing more than the laws by which this basic disorder can be checked and corrected. We cannot think or talk about work and love, without placing them against the background of Original sin. Without this first fact there can be no rational psychology, no effective sociolgy. All the rules become a chaos and all efforts are without valid objective.

We can perceive this with clarity if we analyze the concepts of love and work in the light of Christ's teachings. Modern liberalism has been in error and it has been begetting a world of chaos, simply because these two concepts have been separated from their essential element, pain. Without the sanctification of pain, work has no redemption and without the Cross love is the fuzziest of all concepts. Until we face this fact squarely, the Gospels make no sense in application to the social order and theories of brootherhood and uplift are all frauds. Collectivism, materialism, misery and cynicism are all older than Christianity and freedom. We need not experiment with them farther. Their results are well-known. Persian, Roman and Egyptian slaveries had it all definitively evolved, not to mention

---

Father Falque is the busy pastor of the Sacred Heart Church in Staples, Minn. He has written consistently for his diocesan paper, *St. Cloud Register*.

oriental wisdoms and philosophies with their utter and total lack of progress.

Theology reveals that in God's plan for the world, beings are perfected by activity and evil is counterbalanced by love. Without evil there can be no love, without pain no rational activity. Of course I am speaking of Judaeo-Christian theology, unique in this view of man as it has been unique in inspiring the alleviation of social misery, and furnishing a basis for political freedom.

Non-Christian Concepts of Work

What is the opposite view of work? We can appraise it if we analyze all non-Christian concepts of labor, all the modern aberrations of the labor movement. What is basically at variance with Christian theology, in all of them? Simply this; they all regard work as an evil, instead of regarding it as a means of overcoming evil. Christians speak of the sanctity, the beauty, the noble and elevating 'nature' of work. Moderns regard work as an evil to be overcome, if possible, or alleviated, an evil which must not be indulged in, except as an effort to produce materially, or as an effort expended in the direction of lessening effort generally.

Thus we have it that the modern labor movement and its short range and long range reforms are all concerned with avoiding work instead of promoting it. It speaks of multiplying jobs, but a simpleton can know that multiplying jobs is not the same as promoting work. Thus we have the progression of less production with more labor costs, a national sin and waste, achieved in the name of brootherhood and benefit to workers. Social justice often means little more to labor reformers, than getting more for doing less.

Of course management is afflicted with the same non-Christian view. The abuses of capitalism, a system compatible with Christian virtue in its basic principles, but gone hog-wild in the "liberal" view of mankind. Both capitalism and labor have been perverted by the same non-theological tenets as regards work. A capitalism that sees no higher objective than efficient material production is vitiated just as a labor philosophy based on antagonism to work is deadly destructive of all human values. A captalism with maximum production and distribution as its only goals is contrary to the sacred nature of work just as labor unions with their false notion of brotherhood and justice are contrary. In our present situation there is far more danger to freedom and far greater hostility to charity and justice in the labor camp, than there is in that of management, socialism being what it is and political force being harnessed as it is in its defense. But the errors of both are one and the same. We cannot hope to build

for freedom until united in the true Christian concept. This will be evident when workers are passionately devoted to capitalism, and management respects and protects workers. When we perceive this we shall know that the Christian concept of the dignity and sacredness of work has begun again to exert a social significance.

The Christian Concept of Work

In Christ's view, work is the expression of love. Try loving, even in its baser sense without expressing it in effort. By means of his intellect and free will, his hands and back as well as his mind, man can make an effort to lift himself and to uplift others. That is work in the noble sense. Wages as such are an incidental. If no one needed a single dollar, all would still need work. No being could be perfected without it. No social order can exist without it. Mothers labor to beget, nourish and protect their offspring. Thus in the most primitive organization of humanity, the mother-child relationship, even apart from the trinity of the family, in which the father helps provide, work is the first instinct. Take work away and we leave only death.

Modern society has gone far, perhaps too far, on the road to its own destruction, because of the "liberal" view of work. Politics are but a reflection of the dying process. We have the spectacle of some politicians rising to the rank of statesmen on the vice of laziness. They became politicians to avoid plowing fields and selling haberdashery. They became statesmen by flattering the sloth of multitudes, giving that which they do not possess by inflation, and promising a world without work, the world of socialism and Communism, peace and quiet and plenty without work or with only a minimum of it. But let them continue their progress and let them achieve, if it were possible, their absurd aims, and humanity without pain and love of work will go on the greatest spree of throat slitting, psychoneurosis and suicide that can be imagined. We take out a foundation stone of decent human existence, when we take out work. The whole structure of the best planned economy will come tumbling down.

Vitiated Worker-Movements

Christian worker movements are quite often as vitiated as non-Christian in the present "liberal" cast of society. There is little difference between Catholic worker movements and Protestant in America in this respect. They too often take principles of modern liberalism as their starting point, and this can always be detected by their concept of work as something evil that has to be overcome. They quickly become enmeshed in various philosophies of collectivism, because

those who hate work have as their first dream a world in which every one owns without effort. The wish is at least subconsciously the sentimental father of thought in most of them. They profess denials of collectivism in the Communist or even the Socialist senses of the word, yet they shout for it with might and main, using the language of religion and the terms of piety in their invective. They have propagandised the Social Gospel and Social Justice, when they have propagandised social love with its spirit of sacrifice, its rugged way of pain, its glorious flowering in work. They cry against the greedy and advocate the methods of the greedy for those whom they uplift. They ecstasize progress and specify sloth, organized sloth, organized waste and often organized destruction. They pay lip service to freedom, but want laws of special privilege for their unions and bullying mobs. They write of the dignity of the individual, but work for his submergence into variously conceived solidarities.

High and holy Catholic doctrines like that of Christ's Mystical Body is made to serve arguments for cooperatives, based on materialism, greed and bureaucracy. The dignity of work, is expounded as the nobility of picketing. You can find it all in a dozen avant garde Catholic periodicals of more or less doubtful authorization calling themselves "liberal" or "worker" organs. They are heavily sprinkled with quotations from Papal Encyclicals, but check deeper these same Encyclicals and you will find them completely at variance with the "liberals."

Catholics with a Catholic instinct, fortunately have not been misled in great numbers. The worker magazines and the liberal periodicals are consumed for most part among the so-called Catholic intelligentia in colleges and seminaries. The humble Catholic still looks to St. Joseph as a symbol of the nobility of work. They see him not as a loud-mouthed unionist, bringing the force of political "social legislation" to bear in his defense, but as the patient provider, working with his hands in a labor of love. St. Joseph, at once a peasant, a capitalist, a worker, because he is a Christian ideal, exemplifying work and love which know no distinction of class or station. He could be cited as patron of the Bourgeois, the much maligned bulwark of Christian civilization.

The following definition is attributed to Robespierre: "A priest is one who undertakes the management our our spiritual affairs in order to better his temporal ones."

The Priest And Study Clubs

Rev. Edward F. Garesché, s.j.

THERE is a growing interest among our Catholic people, at last in some sections of the country, in the study of things Catholic. The attacks which are launched against the Church and her doctrines stimulate some members of the laity to wish to be better informed, both for their own satisfaction and to enable them to answer the questions and refute the objections of their neighbors. With this in view they sometimes appeal to the priest to help them organize Study Clubs and thus to learn more of their own religion. This tendency on the part of the laity is surely very praiseworthy and deserves to be encouraged. It is true it involves additional work and the expenditure of time on the part of the parish priest, but the fruits to be hoped for in a more enlightened laity, in a more cooperative and interested congregation and in the training of convert makers to help to defend and spread the Church, make the expenditure of time and energy greatly worthwhile. The success of the parish depends greatly on the good will of the people. If their request for help in forming a study club is welcomed, they will do more for the parish. But if they are disappointed by lack of cooperation in this regard their cooperation may be less when other projects, perhaps more near to the pastor's heart, are proposed to them.

Let Them Do It

Of course we can readily understand how the busy pastor, with

---

Father Garesché is the nationally known founder-director of the Catholic Medical Mission Board.

so many affairs already clamoring for his attention, may hesitate to undertake the direction of the study club. But, with management and planning, it should not be too difficult for him to do a minimum himself and get the people themselves to undertake the maximum in the way of time and effort. In fact the more they do for themselves, under direction, the better it will be for all concerned. It is much more interesting for the members of the congregation to conduct their own program and to take an active part, at least by question and answer, in the discussion, than it would be simply to sit and hear someone else address them.

In many parishes there is a great deal of talent available for such programs. If the study club takes the form of reviews of books or discussions of current topics, several members can be appointed each time to divide the program among them. The pastor, or some priest who represents him, may listen and if any corrections or additions are necessary he can give them after the lay people have spoken. If those who are on the program have doubts about their competence to speak on the subject under discussion, they may be advised to consult some priest, or, if he hasn't the time to speak to them, to see the priest who is the moderator of the study club. These conferences with the speakers will be doubly useful as indicating to the pastor how much or how little his people know, and thus guiding him in the preparation of his instructions and sermons.

Usually it is possible also to have priests come from time to time and discuss topics of special difficulty or importance. Sometimes lay folk from outside the parish may be introduced into the program when they have some particularly interesting or useful contribution to make.

The priest who is in charge of this study club will find an advantage in being brought into contact with the more intelligent and zealous members of the congregation, for it is they who will be more likely to want to participate in the activities of such a study club.

Wide Range of Subjects

There is a wide range of subjects, other than the discussion of books, which offer themselves to such a study club. The history of the Church, its art and liturgy, the lives of great Catholics, the stories of the Saints, the government of the Church, the lives of the Popes, persecutions and their causes and results, are all interesting material. The present condition of Catholics in the various countries, the causes of success and failure there, the lessons of history concerning the Church and its influence on mankind, the present day situation of the Church, convert-making, the reasons for conversions, the psy-

chology of Catholics, why Catholics are not more mission-minded: these and similar questions present interesting opportunities of study. The present attitude of Catholics in regard to those outside the Church and of non-Catholics toward the Church, and the reasons for these attitudes *offer* a wide field of study. The problem of Catholic leadership, the relative eminence of Catholics in the professions, in art, in literature and so on, the outlook for the future, how many interesting sessions of study clubs can be prepared on these topics!

Many years ago the present writer prepared a book on Modern Parish Organization which contains pages of suggested activities for Catholic organizations. The study and discussion of some of these activities would be an incentive to action as well as of discussion for these clubs. The Catholic press, its present condition and its great possibilities, the present state of Catholic literature, why so few Catholics buy and read Catholic books and magazines. Why do not Catholics patronize their own periodicals at least as much, for example, as the Christian Scientists do their publications? Why is it so difficult for the Catholic periodicals to get national advertising? Why do not Catholics patronize in a special way the advertisers in Catholic publications? Then there is the vast field of the missions, a fruitful mine of subjects for study and about which our Catholic people ought to be much better informed. The history of the missions, the reasons why the Church is so urgent for the establishment of missions, the command of our Lord which obliges everyone to help the spread of the Faith; all the individual missions with their wealth of interesting details, have a depth of human interest. Material for subjects like this can be had from the mission magazines, from booklets and leaflets sent free by mission societies. The character of mission populations, their customs, their superstitions, their climates and customs, their food, their clothing, their diseases, their animal and insect foes are extraordinarily interesting subjects if they are properly studied and presented. Then there is the special field of medical missions so rich in human interest and in sympathetic appeal. The world of mission diseases, leprosy, yaws, malaria, the parasites, the skin diseases, what with the modern interest in all that pertains to medicine and cures, these will be found highly interesting in mission studies. Here again the medical mission magazines and especially the Medical Mission News will supply information.

The extraordinary development of medicine and surgery in our day reads like a romance. The art of healing has gone forward faster and more effectively in the last decade than in centuries before. As

applied to the needs of the missions this progress will form a topic for study clubs, especially since the nature of the subject may make it helpful to those who study, in the caring of their own health and that of their families. The topic of marriage and the family life also offers large fields for fruitful study. More perhaps than ever before the dignity and merit of fatherhood and motherhood, the education of children and the training of character, the sanctity of family life are being discussed and studied. All this is rich in practical material for Catholic study clubs.

These clubs should also consider and develop for their members, the glorious phenomena of religious life in the Church and its ethical, apologetical and practical aspects. Catholic religious life is unique. Imitated but never equaled in any other denomination, it is a moral miracle, continuing through the ages unchanged, yet adapting itself to the needs of each new generation. The true nature of a vocation, its signs and the qualities required, the excellency and merit of this life, the varieties of religious vocations, the contemplative, the active or mixed communities, the extraordinary variety of work undertaken by religious with the remarkable unity of basic plan and spirit; these are all full of interest and profit to the Catholic laity.

The duties of parents towards children who have religious vocations, the effect of these vocations on the life and on the faith and hope and love of those who are left behind, these are all fruitful studies which can be made interesting to everyone. Many more avenues of thought and study might be indicated but these are some of the main heads which will afford a wealth of interesting topics. There is no fear that any study club will run out of material or be at a loss for topics for discussion.

Rich Inheritance of the Church

We sometimes are likely to forget that the Catholics of this day have the richest inheritance of all the ages of Catholic history, tradition, art and literature. The reason is that every century, every generation adds its own contribution to what has been stored up both in books and pictures, in architecture and the memory of man.

In the days of Christ the Church had no history, no tradition, the vast panorama of the Church's history was as yet unacted, buried in the midst of the future. The Saints and heroes who were to follow the apostles were as yet unborn. The liturgy had not acquired the richness born of centuries of worship. The primitive fervor and the nearness to Christ more than compensated for this warmth, but our people, though ages removed from the source of teaching, still possess the fullness of the truth, safeguarded by the Holy Spirit through the

ages and they also enjoy all the lights, the interpretations, the developments, the events, the character, the life story, the victories and conflicts, the trials and triumphs of the Christian Church and Christian heroes.

How many of our Catholic children ever enter into the richness of this inheritance? Study clubs may be the means to offer them the spirit of perseverence and continuance in the progressive enriching of their memories, imaginations, minds and hearts with Catholic teaching and traditions, art and history.

No one who studies the present state of our Catholic people can fail to see how well it would be for them to enter deeper into the cultural inheritance of the Church! The triviality of times, the prevalence of cheap amusements, the flood of trashy literature, the plague of so called comics and sex literature would find an antidote in true Catholic culture. In a cynical age, Study Clubs can deepen the faith of our people and make it a more reasonable and understanding faith.

"But," someone may say, "how can study clubs possibly compete with the popular amusements, the cheap literature that you have been describing?" The answer is that many of our good people are already disgusted with it, but they think they have no substitute. If they were offered the opportunity of well organized, well conducted Catholic study clubs, the incentive for self improvement, which is still strong in the people in spite of all the distractions and attractions of our times, will prompt them to do something to escape from the deteriorating influences of modern literature. At least the best of our Catholic people, from whom the leaders may be expected to come, will take to this plan, realizing that it is a means of deepening their own Catholicity and of helping them to answer the questions of non-Catholics.

Not long ago a Catholic woman who had drifted away from the Church received the grace of conversion. Her neighbors seeing that she began to practice her Catholic religion, commenced to ply her with all manner of questions. The Jehovah Witnesses, especially, plagued her with quotations from the Bible. Her reaction was very interesting. She began an intensive study of the Old and New Testament, and in a short while she could match their quotations from the scriptures and easily refute their shallow arguments. If this good woman at that time could have joined a study club on the scriptures what an advantage it woud have been for her!

We recall another Catholic who joined a Protestant Bible Class. When taken to task by a priest of her acquaintance in whom she had confided this affiliation with the heretical group, she said, "But Father, I am so interested in the

Bible. I don't know any Catholic group where I can go and learn more about it. This Protestant Bible Class is so interesting, it tells so much about the people and the times and the customs and they make the words of scripture live for me."

The difficulties and the effort involved in beginning a study club will thus, we are sure, be more than offset by the great advantages that they can offer to our people. And the priest who sacrifices his time and effort to establish a well organized study club will reap a great deal of personal satisfaction from his unselfish effort to help our Catholics to a deeper and finer knowledge and realization of the riches of their Church.

FACING THE FACTS

With some 15,000,000 Negroes in the United States and only about 400,000 of them Catholics, it's safe to conclude that for most Negroes the Catholic Church is an unknown entity. Eight million Negroes are unchurched; the rest are mostly Protestant which is also understandable. We simply have not convinced the Negro that he has a place in our Church. To a degree, he has been almost forgotten. And yet Christ died for all men; He established His Church for all men. The Negro's soul is just as precious as the white man's. And every Catholic, every follower of Christ, must long for the salvation of the Negro, and not merely in a theoretical way, mind you, but in a practical sense. Which of course, means that we must exert every effort to bring Christ to them. And this means that we must have contact with them. For we will never accomplish anything if we simply theorize and continue to give the Negro the proverbial "wide berth."

We must talk with them, associate with them, regard them as our equals. As a commercial salesman endeavors to effect good will before selling his product, so we. There is a great deal of misunderstanding, even some resentment, that must be destroyed before we can even approach our sacred task. We must lose no time in facing it and doing all we can to prepare the way. Contact is important—with Catholics first and, through them, with the Catholic Church

—Standard and Times.

Priestly Heroism

Rev. Nicola Fusco

WHEN I was a young seminarist I was very naive. It is not a sin to be naive. Naivete is often a stepping stone to Christian simplicity. I wish I were as naive at sixty-five as I was at twenty.

When I was twenty and naive, I had as one of my Professors, a saintly and learned old Monk, Father Julian Gilger, O.S.B., who, at my naive insistance, was inveighed to be also my Spiritual Director.

One day I was naive enough to tell the old man that a Priest, at least in his youth, should be granted the right to have some pleasures.

We were walking. The old man stopped and, looking straight and stern into my eyes, said: "Young man, remember that youth, eternal youth, is given the Priest not that he may have a good time, but that he may be a hero." Then calmly he retraced his steps and returned, alone, to his cell.

Those words were to me like a flash of lighting and thunder which to this very day are still painting the recesses of my soul.

I have now meditated for the last forty-five years on those startling words and the more I think of them the more I become convinced they contain the essence of the Priesthood.

"Youth, eternal youth, is given the Priest not that he may have a good time, but that he may be a hero."

Yes, heroism is the style of the Priest. And that he may be true to it, his holiness must be his only effort, his only anxiety, the only torment of his whole life.

It is possible, very possible, that he will never achieve his purpose. Nevertheless he must tend towards it. The desire to love is already

---

From the notes of a retreat given to the seminarians at St. Vincent's, Latrobe, Pa.

love itself. The yearning for sanctity is already a large step towards sanctity.

A priest who is not urged every day towards holiness is a traitor to his vocation.

Both God and man have a right to expect that all Priests be saints.

Ernest Hello said: "The greatest calamity of this world is that we are not all saints." But this calamity becomes far more disastrous when one single Priest neglects to be a saint.

The Priest must stand in the place of God and be worthy of so high a calling. He must be so much like God that when an atheist comes in contact with him, he, the atheist must be compelled to renounce his atheism.

A great theologian of long ago, Antoine Guenee once said: "Let the Priest be such that when a layman stumbles upon him, he, the layman, must feel as if he stumbled upon God Himself."

And the Priest can be such, but at a very great price. His sacrifice is a sacrifice of love. It is a love sacrificed.

Sacrifice is his food, his drink, his cross, his portion in life. There is no angel to brighten his solitude, no angel to wipe the sweat from his brow. His angel has only a chalice for him. A bitter chalice, which only a hero may dare to drink.

Christ, who is very jealous of his Priest, isolates him from the whole in order to have all for Himself.

His black cassock itself is an eloquent symbol of his lonely and sacrificial life.

The holy Mass, which he offers every morning is also the immolation of himself in honor of God and for the salvation of mankind.

Ideo sacerdos quia sacrificium, said of him St. Augustine. He is a Priest because he is both, at the same time, the sacrificer, and the sacrificed.

No family of his own, no home of his own, no flesh and blood of his own around him to console him, to sustain hm in his sufferings, disappointments, defeats and temptations. No friend to shield him from ingratitude, slander and betrayals.

You may envy him for many things: for his kingly attire, the glory of his altar, the power he yields over the Flesh and the Blood of Christ, his prestige, his influence, his leadership, his membership in every family of his parish, his authority to establish new homes and new families, his commission to forgive sins and to open the gates of heaven to those who depart from this world, and finally his indispensability; and yet the only real joy of a Priest is in his hope, in that mighty hope that Christ will bless and accept his heroism and reward him with the peace and glory of a glorious eternity, for there is "Just one life — t'will soon be past; Only what is done for Christ will last."

quid in casu?

By Rev. William F. Allen, D.C.L.

What is the indult for the Marian Year apropos of a votive Mass on Saturdays?

The Bishops of the United States obtained from the Sacred Congregation permission to celebrate in all churches and oratories on Saturdays during the Marian Year, a votive Mass (either a High or Low Mass) in honor of the Blessed Mother. The Mass of the Immaculate Heart of Mary was chosen. Some pious exercise in honor of Mary is supposed to be added besides the Mass. The indult does not hold on all feasts of the 1st or 2nd class; or on a feria, a vigil or privileged octave of the 1st or 2nd order; or on another feast of Our Lady. The Mass is in the category of solemn votive Masses with Gloria and Credo and the preface of the BVM. The only commemoration will be that of a Sunday or a major feria. Sub unica conclusione a commemoration may be made of the votive Mass on the days forbidden.

Does the removal of the uterus render a woman sterile or impotent?

A hysterectomy, in the presents status of the controversy on the question, renders a person simply sterile and not impotent and therefore marriage is not to be denied the person, nor the use of marriage to one already united in the bonds of the married state. In justice, a young woman should advise her future husband of her physical condition on that score.

Is one bound to fulfill his obligation to hear Mass on a Holyday of Obligation by assisting at evening Mass even though he was legitimately excused from a Morning Mass?

There can be no doubt that the person fulfills his obligation by assisting at an evening Mass. But is such a person bound to do so? We would say that he is bound because the obligation is attached to the day itself and not to any particular part of it and that the Church has modified the hour for celebration of Mass in order to make the fulfillment of the precept easier and more general. It is an accepted principle in law that we are bound to use a privilege which removes an obstacle to the observance of a certain law. However some commentators still refuse to impose a strict obligation

for the evening Mass in this case since it is a privilege (evening Mass). They would impose it only to avoid the danger of scandal.[1]

Could 30 priests fulfill the obligation arising from a Gregorian Mass stipend on one and the same day?

No. The agreement for Gregorian Masses entails the obligation of saying Mass on 30 consecutive days without interruption (except for the last 3 days of Holy Week). Even on Christmas, the three Masses could not be offered for that purpose.[2] It might be well to note that Moralists do not insist on the starting from *initio* if the series of 30 is broken by a completely involuntary cause when no substitute could be possibly found by the priest.[3]

Oftentimes on a sick call, the priest omits to bring Holy Viaticum, fearing that time will be needlessly and dangerously wasted in seeking the Sacred Host; preference is given to the Sacrament of Penance and Extreme Unction. Should this procedure be continued?

It is common knowledge that the faithful are held sub gravi by precept to receive Holy Communion when they are placed in the danger of death and this means not in the articulo mortis but when death may probably set in. If the faithful are so bound, it follows that the priest should have the obligation to help them conform to this duty. In view of the theory of apparent death and the efficacy of the Sacraments therein, it does not seem too risky or needless, to take sufficient time for the preparation of Holy Viaticum. The priest might possibly be excused from this if the patient had been to Communion earlier in the day when the danger of death was present though to a lesser degree.

May a spoonful of water be given immediately after Communion and while the Sacred Host is still on the tongue of the communicant?

In the minds of moralists, this question was connected only with the eucharistic fast and was always permitted for a serious reason, ex.g. because of the dryness of the mouth. Never was put in the category of 'non decet'. Today with the relaxed eucharistic fast, there is no difficulty.

Would the impediment of disparity of worship exist before the Code in the case of a marriage of an unbaptized woman with a doubtfully baptized man? The marriage was performed in the U.S. in 1906.

Before the publication of the Code there was a presumption to the effect that a doubtful baptism was held to be a valid baptism when it was related to a question of the validity of a marriage. If this theory be applied, your case

1 cf. Clergy Review, June 1953.
2 cf. Decree of the Holy Office Dec. 12, 1912.
3 cf. Marc Gestermann, n. 1622 vol. 2.

would contain the impediment of disparity of worship as it was known before the Code and the marriage would be invalid.

After the Code with Ca. 1070 and Ca. 1014, the opposite would be true. One must hold the marriage as valid until certain proof from the part of the baptism is obtained. One would think that the presumption of ante codicem should be applied since a juridical act must be judged by the law in vigor at the time the act was performed. The Holy Office did apply the above presumption to a marriage of 1900 and found that the impediment of disparity of worship was present and therefore the marriage was invalid.[1] Many reputable canonists agree in theory and practice with the decision. However, Cappello and Vermeersch would have us apply the present-day persumption to all marriages since it represents an improvement and a better appreciation of the facts. We cannot deny therefore the existence of a certain doubt on the question but the praxis Curiae of Rome would hold the marrage as invalid because of the existence of diriment impediment. Through your diocesan Curia, you might ask for a decision. You have the basis for a good case.

May an anesthetist work with a surgeon on an abortion case?

Without doubt it is question here of an illegitimate abortion—a criminal one. We presume that the anesthetist is the regularly employed official of the hospital, so that in this case, she does nothing other than what her function calls for in any type of operation. We cannot deny that her job is good in itself. We presume that she does not approve of the abortion and discretely makes it know by word or by inference. We presume that abortions are a rare occurrence in her hospital. We also presume that this nurse has a sufficiently serious reason for not wanting to quit her position in that particular hospital: e.g. hardship in finding an equally good job; pressing need of supporting herself or others etc. With all these presumptions we would conclude that she could cooperate in administering the anesthesia in occasional abortions; her cooperation would thus be material, possibly proximate but justified by sufficient reason. Her deed is morally good but turned to evil, against her consent, by another.

May permission be given to a person suffering from diabetes to take something which is not liquid before Holy Communion? What does the new legislation provide in this case?

Your difficulty was already brought up for discussion in *Ami du Clerge* of March 26, 1954. A decree from the Holy Office Sept. 7, 1897 was cited to determine what is understood by 'liquids'. On the above date, it was declared that liquids included anything that could be drunk even tho' it might have wheat flakes, bread crumbs, fine cereal etc. The additions had to be in such quantity that the mix-

1 cf. Periodica de re morali 1936, 154.

ture still could be said to be drunk by the person and that it could be 'poured'. The *Ami* would hold this interpretation of liquids now in the present legislation. Why? If the Holy Office permitted it in the days of absolute severity why should it not permit it now in the mitigated discipline? It would seem therefore that the diabetic could take something solid under the above conditions mixed with the liquid.

Does the Rubric require reverence to the maniple and the stole? Is it proper for the celebrant after Low Mass to audibly say the Sign of the Cross in connection with the Leonine Prayers?

The Rubrics require reverence (osculum) to those sacred vestments which bear a cross woven in them. Therefore the amice, maniple, stole should be reverenced when they are being put on for either the Mass of the day or one of *de requie*. When they are being taken off after Mass, the priest may do so but he is not held to it by the Rubrics.[1]

As for making the Sign of the Cross audibly after the Leonine Prayers, little officially has been established. The authors do not find the Sign of the Cross mentioned in the document which imposed the prayers after Mass. Therefore some hold that the celebrant should not add anything to the Ritus.

1 Ritus Servandus I De Praeparatione Sacerdotis Celebraturi.

Where in the teachings of religion or psychology can I find information pertaining to the existence of a "drive for evil"? Refusing to approve of the dramatization and the vivid recall of all sex memories, are you not advocating ignorance as beneficial to souls?

The drive for evil is nothing new to human nature and its old theological name is still concupiscence. As an effect of original sin, it is in us all and constitutes one of the greatest stumbling blocks to salvation and to the peace of God within us. It is a tendency to choose the evil instead of the good and the wholesome. It is a weakening of the controls in man which can be remedied with man's good will aided by Divine Grace.

If we admit the inherent weakness of man in things of the flesh, it would folly to approve of the dramatization of sexual experiences as a cure for sex temptations; we would but feed that weakness were we to recall vividly sex memories. You do not conquer a weakness by feeding it. Neither do we foster ignorance as good for the soul: the Catholic Church teaches the youngest child about concupiscence and the need for constant vigilance and courage in the struggle against the passions of the body. It also teaches the child how to combat these evil tendencies with the spiritual aids of prayer, the Sacraments, penances, mortifications, etc.

It is no wonder then that Psychiatry welcomes Religion as a handmaid in curing human na-

ture's ills. Religion draws man away from himself and turns him to God in whom he finds a refuge and an answer to his ills.

Where was the soul of Lazarus while his body lay in the tomb for the four days preceding his resurrection by Christ? Was there a particular judgment for Lazarus? Also, what about the others who were brought back to life both in the Old and New Testament?

This is not one of the well beaten paths of Scripture. Prat tells us in his Life of Christ that four days were permitted to elapse before the miracle to confound the Jews in their rabbinical teaching that the soul of the corpse hovered over the place of burial for three days but that on the fourth, it gave up all hope of re-entrance into the body of the dead person since decomposition was about to set in. Cornelius a Lapide attributes the same reason for the words "He cried out with a loud voice." Christ cried out so that the by-standers would not think that the soul was being recalled from the immediate vicinity but would understand that it was being recalled from Limbo. In commenting verses 36, 39, and 43 of Chap. XI in John, he places Lazarus' soul in Limbo where the just who died before Christ had to rest temporarily. There was no particular judgment for Lazarus and the others resurrected by Christ since theirs was not a resurrection of the perfect, absolute nature. St. Thomas explains that one can be resurrected in this sense that he returns to life from the state of death but with the necessity of facing death in the future. The more perfect and absolute manner is to return to life after having been dead, but freed from the necessity of dying again—one in this class is immortal with all the qualities of that sort of a risen body. Christ alone arose in this way, the first to resurrect, no more to die. Others before Him in the Old and New Testament were but signs and figures of the more perfect type of resurrection. Therefore no particular judgment was indicated for Lazarus because he was destined in the mind of God to live once more a normal, human existence and his day of judgment was but delayed, retarded.

Knowing that her intended spouse was in the state of mortal sin, willingly and maliciously, Caia went through the marriage ceremony. Although she exhorted her future husband to make an act of perfect contrition, she wonders if she is guilty of sacrilege, at least by cooperation.

It is possible that the intended spouse did elicit an act of perfect contrition and therefore was guilty of no sin. Even if this were not so, Noldin expressly exempts the party from sin on the grounds of material cooperation and sufficient reason "notabilis utilitas quam ei affert matrimonium."[1]

1 Vol. III, n. 655 ed 13.

Readers are requested to propose questions or cases for solution concerning theology, canon law, liturgy and any other department of sacred science that may be of interest to the clergy.

THE IMPORTANT MOMENT

My ministry as a priest is all geared toward the salvation of souls. All the many things I am called upon to do in the course of a day are all supposed to be related in some way to the all-pervading aim of getting my people into heaven. But never am I closer to this goal than when I am actually assisting the dying. In a few moments this dying person will enter eternity, and his eternal happiness or his eternal suffering may, conceivably, depend upon how I carry out my ministry at this strategic time. No one can have his sins forgiven without sorrow, and I am the one in God's plan who is here to arouse this person to true sorrow for sin. It is quite possible for a person to have a priest at his bedside when he is dying and still be lost. The mere presence of the priest at a deathbed does not guarantee salvation. A person who has lived a careless life for years, who made little effort through the years to be sorry for his sins, will in a scarcely conscious condition hardly be able of himself to elicit the requisite sorrow for sin. I will have to help him formulate his thoughts and direct his sentiments. Otherwise he may die like a dog without so much as a thought of God. It may be difficult for me to awaken contrition in this callous old sinner. It may be impossible. But what an achievement if by my exhortation he is dragged over the threshold of salvation, to be safe forever. It is my life's work to save souls, and when I am in the presence of one dying there is so little time left, and my efforts must be persistent. If he is not saved, at least it must not be my fault, as he lives out the most important moment of his life.

THE WISHFUL REFORMER

We all ought to welcome change and reform in liturgy and discipline when such reform is prompted by a sincere motive to help souls. But there is an attitude that can be ruinous to the spiritual life of a priest—if he is constantly waiting for rumored revisions and new regulations, while wasting precious time in the waiting. Whatever reforms or changes the Church will make from time to time in the Divine Office or in the way we celebrate the mysteries of the Eucharist, will be intended as improvements, and will provide welcome adaptations to changed conditions. But we have to say our Office as it is now. We have to celebrate Mass under existing regulations. God is going to judge us on how well we acquit ourselves of our present obligations, not according to some future reforms not yet in force. Unhappy the priest who is so critical of things as they are, that he fails to use them as the divinely appointed means of his and of his people's sanctification. There is a great

difference between recognizing a need for reform and even working to achieve it, and succumbing to a kind of unholy weariness with things as we find them. The wishful reformer can pass up tremendous opportunities right now, in the hope for greener pastures.

HOME TOWN MISSIONARY

As you glance through the various mission magazines published by religious organizations in foreign mission work and see there the record in word and picture of their achievements, you cannot but feel somewhat envious. It must be gratifying to go off to some distant place and win souls for Christ. But if I just stop to think about it, I too am a missionary right here in my home town, perhaps in the very town in which I was born, or at least among my own people. There are souls to be saved everywhere. Some districts in the foreign missions have more Catholics than some of our localities in this country. Our own country, the big cities, as well as the more remote areas, is still mission territory, even though we use a different terminology. The same sort of work is necessary here as in foreign fields. What should impress me is this, that I should have missionary zeal and use missionary techniques right in our own home town. The Church here cannot be content to take care of merely the good Catholics. Its outlook here must also be missionary, to bring as many as possible of the outsiders into the true fold, also to win back the lapsed, to endeavor to save all.

PRAISE IN THE RECTORY

A priest conducting a day of recollection for priests remarked in one of his conferences that praise is a fire extinguisher. He suggested that priests in the rectory give a merited word of praise once in a while. It overcomes tensions, banishes jealousy, cools off anger, puts out the fires of unpleasantness in the rectory. A woman out West who cooked for cattlemen one day set cattle fodder before them at the table. When they wondered why, she explained that she thought they wouldn't know the difference; they never said a word of appreciation. Housekeepers in the rectory like a word of praise now and then. It makes them feel they are appreciated—as certainly they should be. An assistant likes a word of approval from the pastor for a job well done or at least nobly attempted. The pastor welcomes a sincere recognition of his accomplishments from his assistants. We are all aware that every priest has points of merit that rate a nod of recognition. To put that recognition in words will help ease tensions and foster harmony. Wise parents praise the faltering efforts of their children. Children know how to play up to their parents. The whole family handles the maid with kid gloves to keep her from quitting. What others do for less spiritual motives we priests ought to do out of sincere charity. If your rectory is on fire, so to speak, with a smouldering unpleasantness, use the fire extinguisher of praise.

Rev. T. C. Siekmann

BOOK-REVIEW Selections

MARY, GOD'S MASTERPIECE, Perpetual Help Press. 64 pp. $2.00.

This book can be read in a few minutes. You are really a slow reader if it takes you an hour. There are sixty-four beautiful pictures of the Blessed Virgin and one of the Pope of the Marian Year. The book consists of quotations concerning Mary from the Bible, Missal, and Breviary.

It is an excellent book to keep and refer to often as Mary's Feast Days come around and when you wish to see beautiful pictures of the Mother of God. If you love art and Mary you will love this book. The pictures are mostly Madonnas; after all, they are the best in art. The book is dedicated by the Redemptorists to our Blessed Lady under the title of Perpetual Help. It is a fine Marian Year Book. May it bring honor to Mary and joy to her admirers.

REV. PAUL M. GILMORE

SEDUCTION OF THE INNOCENT by Fredric Wertham, M.D. Rinehart & Co. 397 pp. $4.00.

Ninety million comic books a month can't be wrong!

In **Seduction of the Innocent,** crusading Dr. Fredric Wertham who is probably the nation's best authority on comic books and their influence on children, makes a devastating and ringing indictment of the comic book industry as it exists today. After seven years of investigation this doctor knows his comic books. After years of careful clinical work he also knows children's minds and the detailed bad effects of comic books over a period of time. He levels a withering barrage of argument against the 800 million comic book units published every year without a censor.

This book is as hard and as tough as its title indicates. Its content is taken from children's comic books. It is a valuable book for parents, clearly showing what their children are thinking and reading today.

Dr. Wertham has nothing to say about comics in the newspapers, which come under the practical censorship of 1500 newspaper editors before publication. But any and all comic books come under his scathing fire. By his estimate, two out of ten are "good" comics—harmless animal comics like Donald Duck or Mickey Mouse. The vast majority, however, are crime comics of various kinds, whose hard core consists only too often in 50 to 100 frames of brutality, violence, and blood, together with sexual sadism, a distorted view of authority, womanhood, and life. In a short time a child "graduates"

from Donald Duck to the crime comics.

All comics play havoc with a child's reading ability. Either he is a "picture reader" and never learns to read, or his reading habits for five or ten years are seriously damaged — particularly, left-to-right eye movements that are essential for a successful reading career.

This is a controversial book, containing all the heat and fire of a crusader, his frustrations, and marred occasionally by a lack of objectivity. The book has many debatable issues: a blanket criticism of all comic books, book censorship, freedom of the press, misuse of the mails, children's reading habits and their importance for life, the long-range injury to children's minds by a steady diet of sex, brutality, and violence. Dr. Wertham's studied solution: a law banning the sale of crime comics to children under fifteen.

CHARLES NASH, S.J.

BOOK BRIEFS

PAPAL DOCUMENTS ON MARY, by Doheny & Kelly. Bruce. $4.50. This handsome volume will undoubtedly be one of the highlights of the year in the field of Marian literature. It is a collection of all Papal letters about Mary from 1849 to the present, containing the very substance of Marian truths which Catholics are observing this Marian year.

THE STORY OF THE MASS (Wyn, $2.50) is a beautiful piece of illustrated didactic work by

The result of 12 years of experience in instructing converts!

The NEW Catechism

for convert instruction
AND
Inquiry Classes

by Parish priests
of the Archdiocese
of Chicago

'Catechism for Adults'

$.75

EDITED BY
Rev. William J. Cogan

Religion—the Mass—Bible & Tradition—God & the Holy Trinity—Prayer—Angels & Men—Grace—Heaven—Adam & Eve; Orig. Sin—Mortal & Venial Sin—Hell—Purgatory—Life of Jesus—Jesus Christ; True God & True Man—Catholic Church Only True Church—Catholic Church Cannot Teach Error—Qualities of the Cath. Church—Why I Must Become a Catholic—The Sacraments—Blessed Sacrament & Holy Communion—Sacrifice of the Mass—How to go to Confession—Indulgences—Holy Orders & the Priesthood—History of Marriage—Sins Against Marriage—Christian Marriage—Why Marriages Fail—Duties of Parents Toward Their Children—Extreme Unction—Catholic Patient in non-Cath. Hospital—Commandments of God—Fast & Abstinence—Your Duties as a Catholic—Prayers—Christian Names.

St. Paul Book Center

2187 Victory Boulevard
Staten Island 14, N. Y.

James C. G. Conniff, in consultation with Father Paul Bussard, Ph.D., Fr. Edward B. Gillen, S.J., technical director of photography, and Fr. James M. Carmody, S.J., celebrant. In these pages you will find explained in simple language the secrets of the central and highest act of human worship. The gestures of the priest are carefully interpreted. Every stage of the ceremony is clearly analyzed. We recommend this picture-book of the Mass to all.

THREE VOCATIONAL BOOKLETS on the priesthood merit special recommendation: The Conference of Clerics and Religious of Catholic University has compiled a second edition of **A Religious Vocation Manual for Young Men** (75c). This 104 page book adequately explains the origin and purpose, the life and general work of the diocesan clergy and of the ninety-three religious institutes of men now working in the United States. A representative of each institute is pictured with its write-up and an appendix lists the addresses of the various Vocation Directors.

Another booklet which concerns the life and training of a parish priest, entitled, **Seven Steps to Tabor,** has just been issued by J. S. Paluch Co. The author, William D. Ryan, a seminarian at Catholic University, has unfolded a great fund of information in an attractive, readable, and inspiring way. Photographs and illustrations supplement the text. The 60-page publication sells for 25 cents.

Newman Press has a volume of thoughts and reflections on vocations to the foreign missions. **Forward with Christ,** by Rev. Paul Manna, P.I.M.E. and Rev. Nicholas Maestrini, P.I.M.E., two missionaries of wide experience. They present dynamic motives and include up-to-date facts and statistics, explaining clearly what is expected of applicants, and deal frankly with difficulties to be faced both in the seminary and in actual labors of missionaries. The price is $2.75, cloth; $1.00, paper.

DOMINIC SAVIO, by St. John Bosco. Salesiana Pu. $2.00. The announcement that 15-year-old Dominic Savio will be canonized this Marian year may come as a surprise to educators who bemoan the rise of juvenile delinquency. In this biography of a pupil by his teacher we see how a modern boy, exposed to modern evils, can be a Saint. A must for teachers and boy-workers.

IN PURSUIT OF PERFECTION, by Charles Hugo Doyle, Nugent, $3.00. Priests charged with the onerous task of giving conferences sermons, and retreats to religious will welcome this goldmine of material especially prepared for delivery to those seeking enlightenment and advancement in the spiritual life.

All books reviewed or listed in this issue may be secured from

ST. PAUL BOOK CENTER
2187 Victory Boulevard
Staten Island 14, N. Y.

20% discount to the Clergy

FOR YOUR SCHOOL

EIGHT BEAUTIFUL VOLUMES IN SPARKLING COLORS

Each book spiritually-themed, conveys in simple child-like language the ever beautiful lessons of Our Lord. Every page is artistically illustrated and every new action vividly depicted in a full page of dazzling colors. The attractiveness of these books and the message they carry, will appeal to the heart of every young reader. Sample sent FREE for examination.

*	THE SEVEN CORPORAL WORKS OF MERCY	$0.25
*	THE SEVEN SPIRITUAL WORKS OF MERCY	$0.25
*	THE HAIL MARY	$0.25
*	SEVEN CAPITAL SINS	$0.25
*	TEN COMMANDMENTS	$0.50
*	THE MYSTERIES OF THE ROSARY	$0.50
*	THE OUR FATHER	$0.50
*	JANE'S DAY	$0.50

All books advertised in PASTORAL LIFE can be had at 20% discount from ST. PAUL BOOK CENTER, 2187 Victory Blvd. Staten Island 14, N.Y.

ST. PAUL FILMS

FOR CHURCHES — SCHOOLS — INSTITUTIONS

While the Society of St. Paul has primarily concentrated in developing the Apostolate of the Press in its foundations throughout the world, five years ago it entered the motion picture field by producing several professional films in its own studios in Rome.

Presently 50 catechetical films are being produced in Rome and translated into several languages for distribution throughout the world. Professional actors play the leading roles, while priests, brothers and students of the Society play the supporting roles.

Besides making available relatively new 16mm.-sound films produced in this country within the last three years or so, a film exchange service is in view to introduce foreign film selections of a religious and catechetical nature.

Right now ST. PAUL FILMS has a differentiated classification of about 200 titles. Especially prepared program selections are available to schools, churches, and institutions.

In line with the general purpose of its apostolate, ST. PAUL FILMS intends to draw from all available sources to present a diversified catalog of popular and quality films suitable to all levels of audiences.

Film rental fee barely covers minimum operating costs.

The latest 16mm sound film catalog is available upon request from:

ST. PAUL FILMS

2187 Victory Boulevard — Staten Island 14, N.Y.

AN IDEAL MOVIE PROGRAM FOR THE MARIAN YEAR

16mm. Sound Color Production

Running time: 100 *minutes*

MARY

THE FIRST AND ONLY COMPLETE FILM OF THE LIFE OF THE BLESSED VIRGIN MARY

This new full-length feature film faithfully portrays the life of the Mother of God. The Annunciation, Visitation, Birth of Christ, and all the outstanding events in the life of the 'world's first love' are tenderly dramatized and calculated to inspire devotion to the Queen of Heaven. Every audience will appreciate the beauty and quality of this distinguished color production. Distributed exclusively by *St. Paul Films.*

On the same program:

LITTLE GRAY NECK

LITTLE GRAY NECK is a stimulating film whose animation sets a new standard in perfection. A heart-warming story complemented by a delightful musical score makes this award-winning film one of the finest cartoons ever screened.

Rental Offering (complete program) $25.00

ST. PAUL FILMS
Society of St. Paul
2187 Victory Boulevard
Staten Island 14, New York

The Perfect Supplement to the Sunday Sermon!

THE WORD OF GOD

A Religious Weekly to be distributed at Sunday Masses

This popular folder presents a well balanced diet of spiritual thought for every parishioner. Featuring Sunday Gospel with reflections; catechetical instructions; timely discussions on the family, the liturgy, religion and ethics in general. Over 2,000,000 copies were distributed by pastors throughout the nation last year.

SAMPLES FREE

Bulk Subscription $1.00 *per Hundred*

Write to:

SOCIETY OF ST. PAUL
2187 Victory Blvd. Staten Island 14, New York

Subscription Order Form for PASTORAL LIFE

Please enter my subscription to PASTORAL LIFE for

☐ One Year ($1.50); ☐ Two Years ($3.00) ☐ Five Years ($5.00)

Name .....

Church (Institution) .....

Address .....

City..... Zone ..... State.....

☐ Payment enclosed ☐ Bill me

New Books Of Interest To The Priest

OUTLINES OF MORAL THEOLOGY

By Francis Connell, C.SS.R.

An indispensable, complete and up-to-date manual of the Church's teaching on morality, plus its chief applications to ordinary problems of Catholic living, by one of the foremost theologians of America. $3.75

THE NEW EUCHARISTIC LEGISLATION

By John C. Ford, S. J.

Since Pope Pius XII changed the legislation for the Eucharistic fast, priests, religious and seminarians have looked for a guide to apply the new legislation. This is the first complete commentary on the subject. $1.50

SERMONS On The LITURGY For Sundays and Feast Days

By Pius Parsch, O.S.B.

It will prove ideal for countless priests who are always looking for flexible sermon material. It's well worth its high cost. $5.50

WHAT TO SAY TO THE PENITENT

By Charles Hugo Doyle

Filling a long-standing need this is a book all priests hearing confessions will welcome. A timely collection of unique instructions carefully prepared for adults, children, Religious and Clerics. $3.50

THE SHEPHERD AND HIS FLOCK

By the Right Reverend Cornelius J. Holland

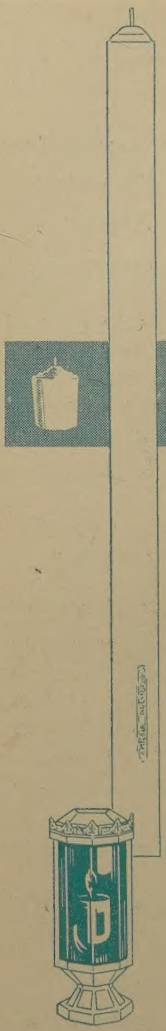
Practical suggestions for parochial administration by a wise and experienced American priest. $3.00

THE CATHOLIC CHURCH IN WORLD AFFAIRS

Edited by W. Gurian & A. Fitzsimons

A serious and realistic analysis of the issues at stake in the relations of the Church and the modern world. $4.25

All books advertised in PASTORAL LIFE can be had at 20% discount from ST. PAUL BOOK CENTER, 2187 Victory Boulevard, Staten Island 14, N. Y.



MACK-MILLER

Specialists in Ecclesiastical Candles

The craftsmen who make them . . . the men who service your account . . . the principals in charge of management and production . . . all direct their energies entirely to the business of making and selling ecclesiastical candles for every church use and purpose. It is a specialty with us, and since quality is the basic ingredient in every candle we make, you may rely on the Mack-Miller name for complete satisfaction at all times.

MACK-MILLER
CANDLE CO., INC., Syracuse 1, New York
New York • Chicago • Boston • New Orleans • Los Angeles